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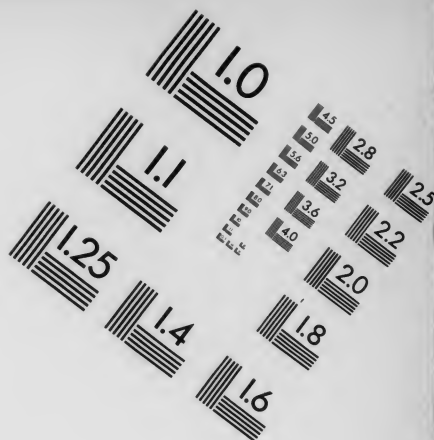
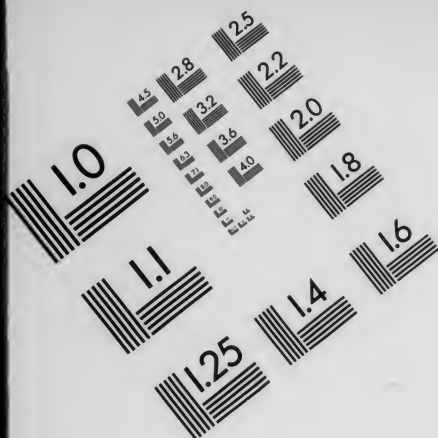


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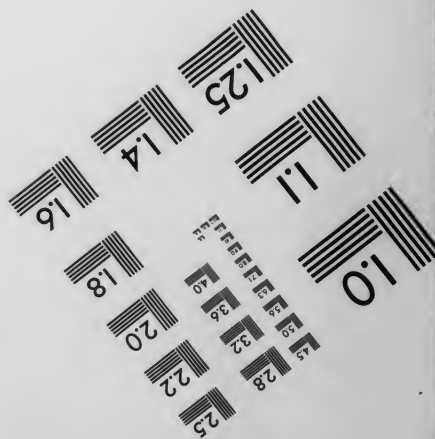
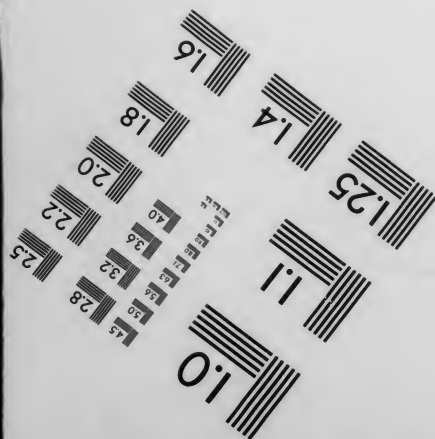
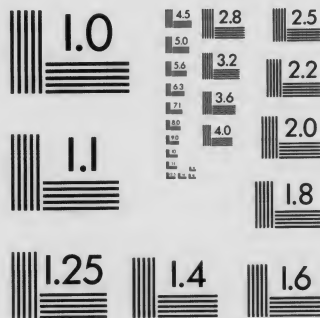
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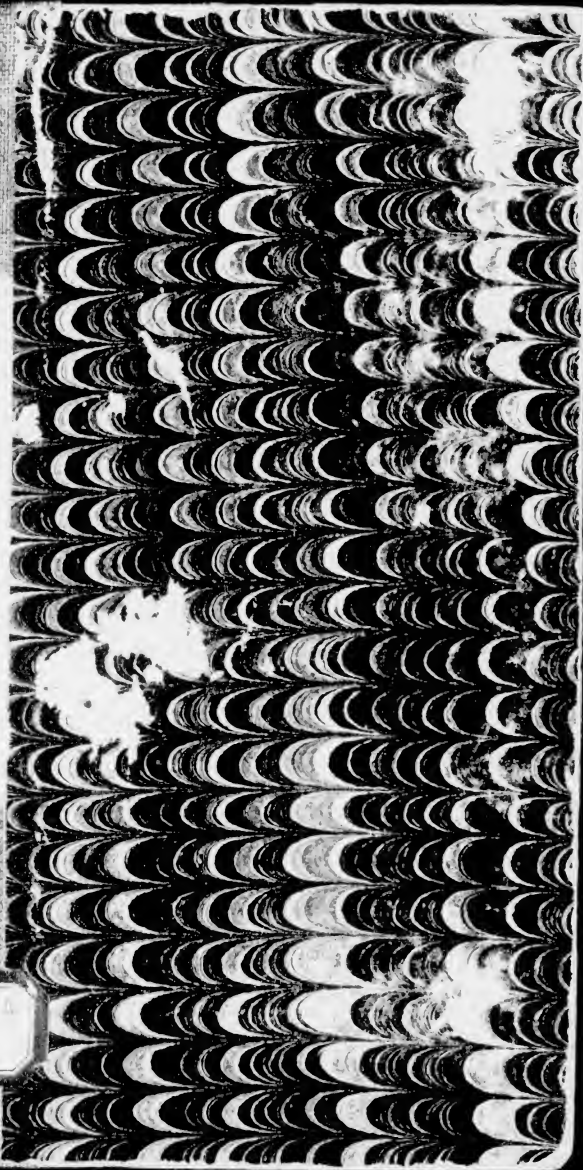
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EMANUEL SWEDENBORG.

BY THE REV. J. C. AGER.

EMANUEL SWEDENBORG was born in Stockholm, Sweden, on the twenty-ninth of January, 1688. His ancestors, as far back as they can be traced, were mainly Swedish miners. His grandfather, Daniel Isaksson, gained considerable wealth by developing a deserted copper mine near Fahlun. He is said by his son Jesper to have been "honest, far from worldly pride and luxury, and bent on speaking the truth." He had implicit faith in Providence, and believed that his undertakings were prospered for his children's sake. This he impressed upon his children by saying frequently at meals, "Thank you, my children, for this meal; God has given me food for your sakes." His wife was equally devout. Jesper said of her, "My mother was to me all that Monica was to Augustine."

The five sons of these parents, according to a custom of the time, adopted the surname Swedberg, from the name of the family homestead, Sweden. The second son, Jesper, was born in 1653. His hereditary piety was deepened and confirmed by a

wonderful escape from death by drowning in his sixth year. His literary tastes and love of religious truth were early developed. At thirteen he was sent to the university town of Upsala, but after three years was removed to Lund, where he completed his literary course, and then returned in 1674 to Upsala for his theological training. Six years later, in 1682, after several years' service as parish preacher, he received at Upsala the degree of Master of Philosophy. The same year he was appointed chaplain of the King's Life Guards, and the next year (1683) married Sara, daughter of Albrecht Behm, Assessor of the Royal College of Mines. The following year he was granted a year's furlough, which he spent in travel in England and on the Continent, forming many valuable acquaintances, and acquiring useful knowledge. On his return, he devoted himself zealously to his duties as chaplain, and also officiated frequently as court chaplain. It was while residing at Stockholm in this capacity that his third child was born, on the 29th of January, 1688. He named him Emanuel, "convinced," he writes, "that children ought to be called such names as will awaken in them and call to their minds the fear of God and everything that is orderly and righteous."

As court chaplain, Swedberg came into intimate relations to the king (Charles XI.), who soon discovered the young man's ability and zeal and learning. He appointed him on a commission to revise the translation of the Bible, and the work was

speedily completed. In 1690 he assigned him to an important country parish. Two years after, he appointed him Professor of Theology in the University of Upsala; the next year, Rector of the University; the next year, Dean of the Cathedral at Upsala, and First Professor of Theology; and two years later, in addition to these duties, Superintendent of the Swedish Churches in America, London, and Portugal. Six years after this, Swedberg was appointed Bishop of Skara, upon which office he entered in 1703, and held until his death in 1735. In 1719 his family was ennobled, receiving the name of Swedenborg. The biographer of Bishop Swedberg, in the Swedish "Biographical Dictionary," endorses the estimate of an earlier writer, that he was "a man who, if he had lived a few hundred years earlier, might have increased the number of Swedish saints, and whose learning, industry, exemplary life, good intentions, and zeal for God's glory deserve to be venerated even by a more enlightened century."

Of the early years of his son Emanuel but little is known. He was educated at Upsala, where from his fourth to his fifteenth year his father resided as Professor and Dean. After his father's removal to Skara in 1703, he continued at Upsala until 1709; when, at the age of twenty-one, on leaving the university, he printed the thesis he had read in the university hall, an essay on morals, consisting largely of extracts from Seneca and Publius Syrus Mimus, with Swedenborg's comments thereon. Late in life, he

answers Dr. Beyer's inquiries about his childhood as follows: "From my fourth to my tenth year, I was constantly engaged in thought about God and salvation and the spiritual affections of men; and several times I disclosed things in my discourse that astonished my father and mother and made them say that angels must have spoken through my mouth. From my sixth to my twelfth year, I took delight in talking with the clergy about faith, contending that love is the life of faith, and that this vivifying love is love to the neighbor; also that God gives this faith to every one, but that it is accepted only by those who practise that love. My only belief at that time was that God is the Creator and Preserver of nature, and that He endows man with understanding, good disposition, and other resultant qualities. Of the belief that God the Father imputes the righteousness of His Son to whomsoever and whenever He pleases, even to the impenitent, I knew nothing, and had I heard of such a faith, it would have been then, as now, incomprehensible to me." And elsewhere he says, "From my earliest years I could never admit into my mind the thought of more Gods than one; I have always accepted and still retain the idea of one God only."

With a father so full of zeal as a religious teacher, and serving, during this whole period, as an instructor in dogmatic theology in a Lutheran university, how can we account for this entire absence from Swedenborg's mind of all the distinctive features of

the old theology, except by a Providential preparation from his earliest years for his future work?

Leaving the university in 1709, at the age of twenty-one, he spent a few months at home, busying himself with music and some other useful pursuits, and preparing for the foreign tour by which a university training was then supplemented. Mathematics was the chief study to which he intended to devote himself while abroad. In 1710 he sailed for England, where he remained about two years and a half. He gave no time to mere sight-seeing, but sought the acquaintance of the best mathematicians and astronomers and entered heartily into their work. One of the chief problems of the science at that time was an easier and surer way of determining the longitude at sea. Flamsteed at Greenwich was working at this problem, and Swedenborg at once took it up, and gave much thought to it for several years. His other favorite study was mechanics. By lodging with skilful artisans, and frequently changing his lodgings, he acquired a knowledge of watch-making, cabinet-making and mathematical instrument making. The makers of globes refusing to sell him the sheets to be mounted in Sweden, he acquired the art of copper engraving, and engraved the plates for a pair of globes, which he sent home to have sheets printed therefrom and mounted. He made himself sufficiently familiar with all improvements in scientific instruments to be able to reproduce them at home. When overtaxed

by his scientific studies, he devoted himself to poetry. With this variety of studies he was never idle, and gave little time to society.

After two years of hard work in England he went, in 1712, to Holland, and thence to France. In Leyden he acquired the art of lens-making, and purchased the necessary instruments. At Paris he made the acquaintance of the best mathematicians and astronomers, and continued his studies, besides acquiring the language. On his way home through Germany, he stopped for a time at Rostock to write out the results of his studies and mature some of his inventions. Writing to his brother-in-law, Benzelius, September 8, 1714, he enumerates fourteen important mechanical inventions which he has written out for publication. The next few months were spent at the little university town of Greifswalde, in Pomerania, a German province which then belonged to Sweden, where he published a volume of poems in Latin of considerable merit. In the summer of 1715 he crossed over to Sweden, after an absence of nearly five years.

Swedenborg was now twenty-seven years old. He was in every way admirably equipped for the work to which he was inclined. He had made the acquaintance of the best mathematicians and astronomers of the time, and had become familiar with their lines of inquiry and the results of their labors. He had investigated the new discoveries in physics and mechanics and the latest applications of mechanical

principles to practical pursuits. His father, the bishop, applied (the king being absent) to the lord lieutenant for a suitable position for his son. But Swedenborg was too devoted a lover of science to give much thought to pecuniary matters. His mind was teeming with new projects, the two chief of which were the establishment of an observatory on a mountain near by, where he could make the necessary observations to substantiate his theory for determining the longitude, and the establishment of a magazine for the promotion of mathematics and mechanics. In the latter enterprise he had the co-operation of Polhem, the most distinguished mechanic and physicist of that time.

The first number of this magazine, which was called "*Dædalus Hyperboreus*," seems to have been issued at the beginning of 1716. It was printed in Swedish and illustrated by copper-plate engravings. During this and the two following years six numbers were issued, when it was discontinued, partly from lack of support and partly because of Swedenborg's absorption in other pursuits. Its publication, however, led to important results. It brought Swedenborg into intimate relations with Polhem; and on the return of the king, Charles XII., from his long exile, at the end of 1715, when he devoted himself, for a brief period, to projects for the improvement of his country, Polhem became his chief adviser. Charles was himself an accomplished mathematician and mechanic, and readily appreciated Sweden-

borg's abilities and acquirements; and was pleased with his efforts to advance those sciences in his native country. He at once appointed Swedenborg to the office of Assessor Extraordinary in the College of Mines. This is the department of the Swedish government that controls and administers one of the most important industries of the country. It appoints and directs the various officers that superintend the mining and smelting business, and decides all questions of administration, and all lawsuits in which mining interests are involved.

The king's warrant is dated December 18, 1716. It assigns Swedenborg to the special duty of assisting Polhem in his engineering works, and of advising the College in respect to all mechanical matters.

Thus Swedenborg at the age of twenty-eight was started on his public career. He entered upon the duties of his office with his characteristic faithfulness and zeal. He tried to master not only the practical details of the business, but also all its scientific bearings. At first his leisure hours were devoted mainly to the "*Dædalus*," the sixth and last number of which was published in October, 1718. But he entered heartily into other projects not directly connected with his office, such as the establishment of an observatory at Upsala, a new system of numeration, in which the king was greatly interested, and the promotion of the study of algebra, a text-book of which he published in 1718.

The constant intercourse between Swedenborg and

Polhem led to an intimate and lasting friendship. Swedenborg was, at times, a member of Polhem's family. He became warmly attached to Polhem's second daughter, Emerentia, then about sixteen, and her father gave him a written claim upon her, which she was compelled to sign. But when Swedenborg discovered that his love was not reciprocated, he relinquished his claim and left the house, with a solemn vow, it is said, never to fix his affections on any woman again. He never married, and never forgot his first love.

In this same year (1718) Swedenborg accomplished the engineering feat of transporting two galleys, five large boats, and a sloop some seventeen miles overland, by machinery of his own devising. This enabled King Charles to bring his heavy artillery to bear on the walls of Frederickshall, which he was then besieging.

The following year (1719) Swedenborg's family, as a reward for public services, was ennobled. This gave him, as the eldest son, a seat in the upper house of the Swedish Parliament, and opened to him a new field of activity, in which he displayed the same comprehensive wisdom that characterized his scientific and philosophical studies. Throughout his life he was a firm advocate of constitutional government. In his later years, in one of his memorials to the Diet, respecting the prerogatives of the Crown, he declares that, "no one has the right to leave his life and property in the absolute power of

any individual, for of these God alone is master, and we are merely his stewards in this world. . . . Besides, I can see no difference between a king of Sweden who possesses absolute power and an idol, for all turn themselves heart and soul as well to the one as to the other; they obey his will and worship what passes from his mouth." Twenty-five years before, he had expressed his admiration of the republican form of government he had found in Holland, as being "the surest guarantee of civil and religious liberty, and a form of government more pleasing in the sight of God than that of absolute empire." In a republic, he adds, no undue veneration and homage is paid to any man, but the highest and lowest deems himself the equal of kings or emperors. This form of government puts men into right relations to God, who is alone worthy of veneration; while absolute governments foster deceit and hypocrisy even in religion.

These, in brief, were the political principles that Swedenborg advocated during his more than fifty years of active membership of the Swedish Parliament. He was, nevertheless, always held in high esteem by the royal family, for he was never a partisan. Count von Höpken, the most eminent statesman of Sweden at that time, and for many years prime minister, in a letter to a friend, says of Swedenborg: "He possessed a sound judgment upon all occasions; he saw everything clearly, and expressed himself well on all subjects. The most solid

and the best written memorials presented to the Diet of 1761 on matters of finance were from his pen." In these memorials Swedenborg contended for a sound currency and the fullest satisfaction of all public obligations. It is also worthy of note that a century and a quarter ago he was an earnest advocate of measures to check intemperance. On the fly-leaf of one of his books the following was found in his handwriting: "The immoderate use of spirituous liquors will be the ruin of the Swedish people." He proposed several measures to the Diet to impose restrictions on the manufacture and consumption of spirits, also a law to suppress tap-rooms or grog-shops, by prohibiting all conveniences for drinking in company or lounging where liquors were sold. He declared that if the consumption of whiskey could be done away with altogether, it would promote the country's welfare and morality more than all the income that could be realized from so pernicious a habit.

From this outline of his views on political, economical, and social questions, let us return to his literary work, which was incessant.

On the death of Charles XII., at the close of 1718, Swedenborg's engineering duties, to which he had been assigned, came to an end. He was as yet only an extra Assessor in the Board of Mines, an office without a salary. Nevertheless, he took up at once the duties of the office, and only a few weeks after the death of Charles, after spending the

Christmas holidays at home, we find him starting on a tour through the mining districts, from which he returned in February to Stockholm, to attend the meetings of the Board.

The summer he spent in a careful study of smelting and the nature and treatment of fire. In November he presented to the Board an elaborate paper minutely describing the Swedish methods of smelting, and their defects and possible improvement, and a plan for a model furnace. He also proposed certain important improvements in stoves, by which a great economy of heat could be secured. He also included vital heat in his investigations, and prepared an elaborate treatise on the nature of the vital forces, which he presented to the Royal Board of Health. His mining studies led him to a study of the facts of geology. Only a few had yet dared to question the Scriptural account of the creation in six ordinary days. The stratification of the rocks, the position of marine fossils far inland, and like phenomena, indicating a gradual formation of the earth's surface, were all accounted for by immediate creative acts. Swedenborg gathered up conclusive proofs that Sweden was slowly rising from the ocean, and showed how all these disputed phenomena could be adequately explained by slow aqueous action. This was the strongest proof that had yet been offered of those earliest principles of geological science, which a few advanced students were beginning to recognize and contend for.

This description of a year's work (1719) indicates the fertility of Swedenborg's mind. There was not a year out of the next twenty-five of his life that was not equally, and some were far more, productive. A complete statement of what he wrote during that time, even in the briefest form, would cover several pages. The above-mentioned studies naturally led to the study of the nature and constitution of matter. We need to remind ourselves that at this time what we call modern science hardly existed. This was especially true of those sciences that treat of the constitution and laws of matter and force. The theory of the four elements, earth, air, fire, and water, had not yet been displaced. Swedenborg was dealing especially with two of these, fire and earth; and during the next year (1720) he went through all the literature he could find in the libraries of Sweden that discussed these problems, and wrote an extended treatise on the nature of matter, only a part of which was published. He now felt the need of more extended study and conference with foreign students. From July, 1721, to July, 1722, he spent in Holland and Germany, visiting the principal mines and centres of learning, and gathering up all available knowledge and experience that would throw light on his studies. At Amsterdam he published a work on the nature of matter, in which he attempts to account for the differences in substances by the varying geometrical arrangement of their particles. He published at the same time several minor

treatises, and soon after, at Leipsic, published a volume of essays, relating to geology, mechanics, and chemistry.

During the next eleven years (1722-33) Swedenborg's time was devoted, without stint, to his official duties. He tried to introduce into Sweden such improved methods in mining as he had observed abroad. But there was not much intelligent enterprise or appreciation of exact science in the administration of the Swedish mines; and Swedenborg, in this as in other things, was in advance of his times.

This absorption of his time by his official duties did not, however, interrupt his studies. Not much was published; but two extensive treatises, one on the magnet, the other on the treatment of metals, written during this period, are among his unpublished manuscripts. The main results, however, of this eleven years' study are embodied in the three folio volumes "Philosophical and Metallurgical Works," published at Dresden and Leipsic in 1734.

The first of these volumes is an exposition of Swedenborg's theory of creation. His theory of motion is first demonstrated philosophically and mathematically. This theory of motion is then exemplified in the phenomena of magnetism. Finally, the origin of the universe is explained in accordance with the laws thus established.

The other two volumes are practical treatises on the mining and working of iron and copper. They were at once received by metallurgists as standard

works, the treatise on iron was translated into French, and the volumes were quoted and commended elsewhere, and secured for Swedenborg a European reputation as a mining engineer.

A treatise on the Infinite, also published at this time, completes Swedenborg's purely speculative studies. It is an attempt to apply his philosophy to the relations between the Infinite and the Finite, God and Man, Spirit and Matter, Soul and Body.

Swedenborg had left Sweden in May, 1733, to complete these works and see them through the press. He returned in July, 1734; and for the next ten years, apart from his official duties, devoted himself to the study of the human body, which he recognized as the microcosm in which all the laws and processes of nature are concentrated and exemplified.

Swedenborg, in these studies, gave little or no time to original investigation. He felt himself better fitted for digesting facts already established than for experimental observation. He also wished to escape all the bias of mind that springs from pride of discovery. For these reasons he gathered his facts mainly from existing authorities. The list of authors cited by him shows how thorough these studies were. And when to this exhaustive study and research we add the composition, during these ten years, of enough to fill ten or a dozen large octavo volumes, we have an amount of labor that can hardly be paralleled in literary history.

It is impossible in this brief sketch to give an

outline even of the philosophy contained in these works. Swedenborg's aim, in all his studies, was to demonstrate the existence of God and of the human soul. This goal he hoped to reach through a profound study of the human body. He was convinced that in the body the soul is imaged, and in the soul God is imaged. By these steps he hoped to discover the way to a clear apprehension of the Divine. Every organ and function of the body was analyzed and its relations defined. In his "Economy of the Animal Kingdom," published in 1740-41, and in his "Animal Kingdom," published in 1743-45, and in the mass of manuscript left unpublished, we see by what various lines of investigation he strove to gain his object.

By none of these methods, however, was the desired end to be reached, but in a way that Swedenborg had never dreamed.

As early as 1736, when he had fairly entered on this last phase of his scientific work, Swedenborg began to take notice of certain remarkable dreams and mental and bodily experiences which he was then unable to understand, but which he afterwards interpreted as the beginning of what followed. In 1743-44 he was brought by similar experiences into states of profound mental struggle and temptation. Up to this time he had been a devout and reputable member of the Lutheran Church, but he was as little conscious as the average church member has always been of what is involved in losing our life

that we may save it. By dreams which opened his mind to the deadness and vileness of his own nature, followed by bitter spiritual struggles, he was led, little by little, to relinquish his worldly ambitions and pride of intellect, and to submit his will completely to the Divine will. A fragmentary account of this remarkable change in his life is preserved in some private memoranda which he noted down during the summer of 1744. By these experiences, the high aim which had guided him in all his studies was not thwarted, but was realized in another way. He had most devoutly sought a clearer knowledge of God and of man's spiritual life. He had set out to solve this mystery by purely intellectual methods, or by the force of analytic reasoning. He now learned that true wisdom is reached only by man's full realization of his own ignorance and a complete submission of his mind to Divine direction. This he came to see through the temptations to which he was subject, and this conviction was reflected in certain significant dreams that were granted him. In a memorandum of one of these, he says: "This was a prediction that the Lord Himself will instruct me, as soon as I have attained to that state in which I shall know nothing, and in which all my preconceived notions will be removed, which is the first state of instruction. In other words, I must first become a little child, then I can be nurtured in knowledge. Such is the case with me now."

When this state of profound humility had been

reached, it was granted to Swedenborg to behold by open vision the spiritual world, and to become the exponent of a true religious philosophy.

The possibility of such open vision no believer in the Scriptures can doubt. It was granted not alone to the writers of the sacred books, but to many others, whenever the circumstances seemed to require it. There is no inherent absurdity, therefore, in Swedenborg's claim to have shared this privilege. It is simply a question whether the circumstances required it. And our answer to this question will depend upon our view of the circumstances. It is the unanimous testimony of those who have written on the subject that religion never reached so low an ebb in Christendom as in the first half of the last century. In Catholic countries the revival which had been stirred up by the Protestant Reformation had died out, and the temporary quickening of thought in the Church had resulted in a more general and deadening scepticism. In England, piety and religious enthusiasm were regarded with the utmost contempt, and the judgment of Archbishop Leighton, that the Church had become "a fair carcass deserted of its spirit," is substantially repeated by every historian. In Germany, Deism and scepticism everywhere prevailed, and the defenders of Christianity were afraid to assert its supernatural claims.

This condition of the Church did not spring from a rejection of the theology of the day, but was rather the result of that theology. Of the Catholic doctrines

it is unnecessary to speak. In the Protestant countries, the hardest and bleakest Calvinism was opposed by an equally hard and bleak Deism. The former despised morality, the latter's only moral message to mankind was a purely selfish system of ethics. The prevalent interpretation of Scripture was the driest literalism, and there was no belief whatever in a present spiritual world.

If there was ever a time in the religious history of the race that required a special Divine interposition, this was such a time.

Swedenborg claims that the task of restoring to the Church the true contents of the Divine word, and, consequently, the true interpretation of Christian doctrine, was committed to him. But the truth he makes known he does not claim as his own discovery. If he did, there would probably be less opposition to his claim. He insists that he was nothing but an instrument of the Lord in doing this work. Truth is simply an object of mental vision. The Lord merely opened his spiritual sight; that is, opened his mind to see the truth; and the truth he saw he communicated to the world.

In respect to the spiritual world, all truth had perished from the minds of men. According to all the prevalent creeds of Christendom of that time, the only theatre of human life is the material universe, to which all who have lived will be brought back. Consequently all Christian teaching, which was in agreement with the creeds, was essentially

materialistic. It was necessary, therefore, above all things, that a knowledge of the spiritual world, of what life is apart from matter and its conditions, of what man's permanent home is, of the relation of spirit to matter, and of the spiritual realm of being to the material, should be restored to the Church. To restore this knowledge to the Church it was necessary that some man should acquire it. And for this acquirement and communication of such knowledge only two things were needed: first, that the man should be fitted to observe carefully and to comprehend and communicate his observations; and, secondly, that he should have his higher senses opened that he might actually behold and observe, as the seers of old beheld, that other theatre of human life.

Swedenborg claimed that this task was committed to him by the Lord. There was nothing miraculous about it. What needed to be done could be done only in this way. Belief in an actual spiritual world had perished. It was needful that such a belief should be restored to the Church. It was equally needful that right ideas about the future life or the spiritual world, and about the relation of that world to this, should be restored. Such knowledge could be given to man by permitting him to behold and carefully study the spiritual world, and this could be done simply by the opening of his spiritual senses.

There was much else that needed to be done. The

Scriptures had become a sealed book. Swedenborg claims that the key to all Divine language is the same as the key to nature. There are two realms of created existence, the spiritual and the physical. The spiritual is the real, the physical is the phenomenal. The spiritual is the substantial, the physical is its reflection and symbol. Between the two there is everywhere an exact correspondence, and the real meaning of nature can be seen only when this law is recognized. His open vision enabled Swedenborg to perceive this universal relation between the spiritual and the natural, to perceive this law of correspondence, and his exhaustive knowledge of the physical world, and especially of the human body, enabled him to see with great clearness and fulness the application of this law. Then applying this law to the interpretation of the Divine language of Scripture, he found that it opened everywhere its real meaning, that interior significance wherein lies its fulness and Divinity.

To restore to the Church the right interpretation of Scripture was Swedenborg's chief task. Of his theological works published during his life, two-thirds were devoted to the exposition of Scripture. Most of the remainder were expositions of the doctrinal contents of Scripture. Of the writings he left unpublished, a much larger portion is expository; descriptions of the spiritual world are introduced only here and there as illustrations of laws and principles. He makes the Divine Word the sole

fountain of spiritual truth to men. During all his scientific studies, his faith in Scripture had never wavered. As soon as he perceived what his work was he acquired the Hebrew language, the Greek he was already familiar with, and thenceforward the Word of God, in its original languages, was his sole study. He began by reading it through many times, comparing passage with passage, making concordances and indexes, and following up what light he could gain. To this task, before his first theological work appeared, he gave five years of untiring and exhaustive study, such as he had before given to his scientific investigations. His preparatory notes and comments made during this period, and published since his death, fill a dozen octavo volumes.

It is a fact of considerable significance that the opening of Swedenborg's spiritual senses made no change in his official and secular life. He returned to Sweden in the summer of 1745, and for two years gave strict attention to his official duties, saying nothing, apparently, to any one of the new life that had opened to him. Those who were associated with him daily in business discovered evidently no lack of mental balance, for two years later (1747), on the retirement of one of the councillors of the Board of Mines, Swedenborg was unanimously recommended by his colleagues for this higher office. But wishing to give his entire time to this new task that had been laid upon him, he asked, in place of promotion, to be retired altogether from the Board.

According to established custom, after his long service, he would first have been promoted to the higher rank and have had the full salary of the higher office as a pension. But Swedenborg petitioned the king not to advance him to the higher position (lest, as he says elsewhere, his heart should be inspired with pride), but to retire him on one-half the salary of the office he had held. This request was granted in June, 1747; and soon after Swedenborg seems to have left for Holland, where he devoted himself for a year to the preparation of the first volume of the first theological work published by himself, which was also the largest. It is called the "*Arcana Cœlestia*," and is an exposition of the books of Genesis and Exodus. The original edition is in eight large quarto volumes. It has been translated into the English, French, German, and Swedish languages. The English edition of it is in twelve, the American in ten, octavo volumes.

In the "*Arcana*" we have the first systematic application of the law of correspondence to the interpretation of Scripture. The text is taken up, verse by verse, and the spiritual meaning is consecutively set forth. This interpretation is confirmed by free citation of corresponding expressions from all parts of the Word, making the work, in fact, an exposition of a large portion of the Scriptures.

The first volume of the "*Arcana*" was published in 1749, the eighth and last in 1756. The first volume was doubtless written in Holland in 1748, the second

in London and Amsterdam in 1749, a portion of the third, perhaps, in Aix-la-Chapelle, where he spent the winter, and the remainder at Stockholm, to which place he returned in the spring of 1750.

Swedenborg had relinquished his place, as we have seen, in the Board of Mines, but his theological pursuits did not lessen his interest in civil affairs. In the Diet of 1755, we find him advocating governmental encouragement of mining interests and home manufactures in order to diminish the excess of imports over exports. He urged other financial reforms; also such a tax on the manufacture and sale of whiskey as would check its production.

At the beginning and at the close of the exposition of each chapter in the "Arcana" there are descriptions of the spiritual world and its relation to this world; descriptions of the inhabitants of other planets, from information gained in the spiritual world, expositions of the prophecies relating to the Last Judgment and the Second Coming of the Lord; and brief expositions of doctrine. As soon as the "Arcana" was off his hands, Swedenborg elaborated this matter into five treatises: (1) "The Earths in our Solar System, called Planets, and the Earths in the Starry Heavens; their Inhabitants, and the Spirits and Angels therefrom, from things heard and seen;" (2) "The New Jerusalem and its Heavenly Doctrine, from things heard from heaven;" (3) "Concerning the White Horse, mentioned in Rev. xix., and concerning the Word and its internal or spiritual sense;"

(4) "On the Last Judgment and Babylon destroyed, thus how all things predicted in Revelation are this day fulfilled; from things heard and seen;" (5) "Heaven and its Wonders, and Hell, from things heard and seen." These he took to London and published in 1758. On the 19th of July, 1759, a fire broke out in Stockholm which swept over a large part of the southern suburbs of the city where Swedenborg's house was situated. That very day, Swedenborg, returning from England, landed at Gottenburg, on the opposite side of Sweden. He was invited by a friend to a large dinner-party. About six o'clock he left the room, and returned pale and alarmed. He said that a fire was raging in Stockholm (three hundred miles away), that the house of one of his friends was destroyed, and his own house threatened. He was anxious until eight o'clock, when he announced that the fire had been stopped only three doors from his own house. The news spread rapidly through the city, and reaching the governor's ears, he sent for Swedenborg, who fully described the fire. Two days later a messenger arrived from Stockholm with the news, whose description was in exact accord with Swedenborg's. A few years after, the philosopher Kant had this story carefully investigated on the spot, and found it abundantly verified by personal testimony.

It was probably from this occurrence that Swedenborg's claim to have intercourse with the spiritual world first became widely known. He was now

visited by many curiosity-hunters, but they received no encouragement. Not long after, the queen, to test him, asked him to tell her a secret which her brother had communicated to her just before his death. A few days later Swedenborg gave her the substance and circumstances of the conversation. The queen turned pale, and declared that none but God and her brother could possibly have known the fact.

These and two or three similar occurrences excited great wonder and much public discussion. But Swedenborg carefully refrained from any effort to make converts in this way. He appealed only to the reason or the love of truth, and would have his teachings received on no other ground.

About this time Swedenborg seems to have entered more actively into public life than ever before. He took a prominent part in the business of the Diet of 1760-61. Count von Hopken testifies that "the most solid memorials, and the best penned at the Diet of 1761, on matters of finance, were presented by him. In one of these he refuted a large work in quarto on the same subject, quoted all the corresponding passages of it, and all this in less than one sheet."

Thus at the very time when Swedenborg's mental soundness was being assailed (because of his claim to have intercourse with the spiritual world, which was now widely discussed and criticised), we find him taking a specially active and prominent part in public affairs, and re-establishing in the public mind

his reputation for exceptional wisdom and foresight in all practical matters. This may have been a mere coincidence. Or it may have been that Swedenborg thought best to give in this way a practical refutation of these suspicions and aspersions. Swedenborg was now (in 1761) seventy-three years of age, and this seems to have been his last active participation in public affairs.

During this period there was no interruption of his other labors. The largest of the works that he left unpublished, though evidently intended for publication, was the "Apocalypse Explained." The English translation fills six large octavo volumes. It is a spiritual exposition of the book of Revelation. This work was probably written mainly, if not entirely, in London, between the spring of 1758 and the summer of 1759. There are two MSS. of it, one a rough draft, the other a clear copy ready for the printer, the title-page of Vol. I. bearing the intended imprint, "London, 1759." Towards the latter part of the work the expositions become briefer, and doctrinal subjects are discussed in each paragraph, which finally run into regular treatises, forming a sort of appendix to the work. These and a few other small treatises, left unpublished, fill out Swedenborg's achievements in 1759-60.

It is a significant fact that from 1759, when Swedenborg's claim to have intercourse with the spiritual world became generally known, down to 1766, with the exception of one small treatise of twenty-eight

pages, he published no detailed accounts of his experiences in the spiritual world. It was during this period of seven years that his chief works on purely doctrinal subjects were written and published.

In 1761-62, Swedenborg wrote four doctrinal treatises, "The Doctrine of the Lord," "The Doctrine of Sacred Scripture," "The Doctrine of Life," and "The Doctrine of Faith." The translations of these have generally been published in one volume, entitled "The Four Doctrines."

It is another significant fact that during the five years from 1758 to 1763, Swedenborg published nothing, and that when, in 1762, the first of the above treatises was ready for the printer, he went, not to London, where his previous works had been issued, but to Amsterdam, where all the remainder of his works were published, with the single exception of a small philosophical tract, printed at London in 1769. The probable reason for this was the derisive way in which both his previous works and his claim had been treated, not only in Sweden but also in England.

Swedenborg seems to have been at Amsterdam during the greater part of 1762, where he completed "The Four Doctrines." He was back in Stockholm at the beginning of 1763, but returned to Amsterdam in June of that year, when he found "The Four Doctrines" ready for delivery.

As soon as "The Four Doctrines" were completed, Swedenborg wrote two connected treatises, "On

the Divine Love" and "On the Divine Wisdom," which he left unpublished. But before he returned to Amsterdam, in June, 1763, he had ready one of his most important works, entitled "Angelic Wisdom concerning the Divine Love and the Divine Wisdom," which was published in the autumn of that year. It was immediately followed, in 1764, by "Angelic Wisdom concerning Divine Providence." These works are a discussion of the fundamental principles of theology. The first treats of the operations of the Divine Love and Wisdom in creating and sustaining the universe, the second, of its operations in the creation and government of the human race. Assuming that the Divine end in creation is a heaven of free and rational beings, it shows how all things in human history are consistent with that end.

As soon as this last work was through the press, Swedenborg returned home by the way of London and Copenhagen, where he presented these doctrinal treatises to the public libraries. He reached Stockholm in August, 1764.

He now set at work on a new and briefer exposition of the Apocalypse, called "The Apocalypse Revealed," showing that its predictions relate in a special sense to the last judgment and the establishment of a new Christian Dispensation. He now begins again to publish accounts of his experiences in the spiritual world. These "Memorabilia" are appended to each of the chapters of this and his subsequent works,

This work on the Apocalypse occupied his time from August, 1764, until the summer of the next year, when he again embarked for Amsterdam, where the work was published in a large quarto volume of 629 pages. The English translation fills two octavo volumes. The work was issued in the spring of 1766, after which Swedenborg went to England for a few months, and reached Stockholm in September.

On his return, Swedenborg took up the doctrine of conjugal love, which is fundamental in his system, since that love has its origin in the union of love and wisdom in the Lord Himself. According to his usual custom, he wrote a preliminary work, only the index of which has come down to us; but from that it appears that the work contained over two thousand paragraphs. Out of this he constructed the work he published under the title "The Delights of Wisdom relating to Conjugal Love;" to which is added the "Pleasures of Insanity relating to Scortatory Love. By Emanuel Swedenborg, a Swede." This was the first of his theological works on the title-page of which the author's name appeared. He appends to it, moreover, a list of his previous works, thereby formally acknowledging the authorship, which, however, he had never attempted to conceal.

A year and a half was consumed in the preparation of this work; that is, from the autumn of 1766 to the spring of 1768. When it was completed Swedenborg was eighty years of age. Again he went to Amsterdam to superintend the printing of the work.

It was issued in the autumn of that year, and had a larger immediate sale than any of his previous works.

At the end of the work on "Conjugal Love," Swedenborg announces the publication, within two years, of a complete statement of "the Doctrine of the New Church predicted by the Lord in the Apocalypse." To this task he now turned. But foreseeing the extent of the work, he concluded to publish first a synopsis of it. This came from the press a few months after "Conjugal Love," under the title "A Brief Exposition of the Doctrine of the New Church, which is meant by the New Jerusalem in the Apocalypse." The English translation fills eighty-six octavo pages. This work was sent by the author to all the clergy in Holland.

After the publication of this work, in April, 1769, Swedenborg left Amsterdam for Paris, where he intended to issue an edition of the "Brief Exposition," which he seemed to regard as the theological platform on which the New Dispensation was to rest. From Paris he went to London, and there procured the publication of the work in English. He also published there at this time a small philosophical tract on "The Intercourse between the Soul and the Body." This treatise is supposed to have been written in reply to a letter from Immanuel Kant.

By October, Swedenborg had reached Stockholm. The next eight months were devoted to the first draught of the work, which is, as it were, the keystone of his

system. This he completed on the nineteenth of June of the next year (1770). A month later he left Stockholm for the last time (he was now eighty-two years old), to publish this work at Amsterdam. Here he seems to have largely rewritten it. It was some nine or ten months in passing through the press, and was published at the end of June, 1771, under the title of "The True Christian Religion, containing the Whole Theology of the New Church, which is foretold by the Lord in Daniel vii. 13, 14, and in Revelation xxi. 1, 2. By Emanuel Swedenborg, servant of the Lord Jesus Christ." It was issued in a large quarto volume of 541 pages. The English translation fills nearly 850 pages octavo.

On the publication of this work Swedenborg left Amsterdam for London, where he spent the winter, writing a few things which he left in manuscript. Here he died on the 29th of March, 1772, at the age of eighty-four.

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